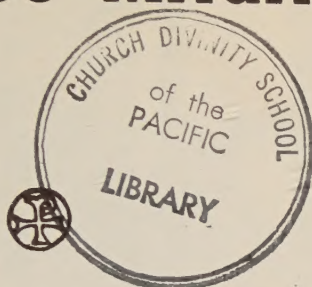


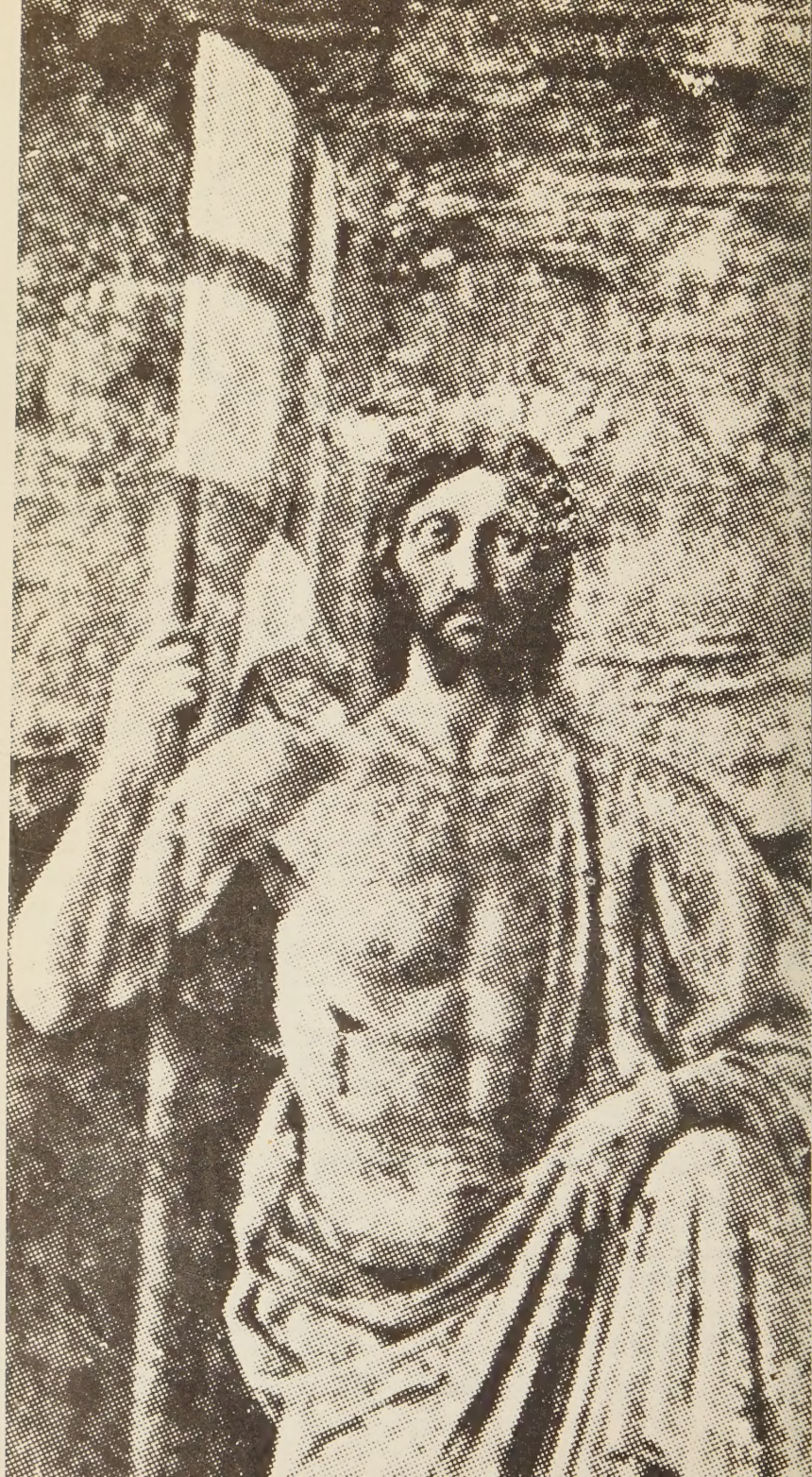
HOLY CROSS MAGAZINE

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William R. D. Turkington
The Father Superior, O. H. C.

COUNT IT ALL

'Then were the disciples glad when they saw the Lord.'

St. John 20:20

JOY

This phrase sums up the whole message of the Gospel. The disciples, who had known the Master through His ministry, passion and crucifixion; who had buried Him with their own hands; now saw Him alive. His promise was fulfilled. "I shall see you again, and your joy no man taketh from you." We may imagine the first moments of silent rapture at this proof that their Lord is alive and that their fellowship with Him is renewed.

Death has always been one of the great and terrible mysteries of mankind. The consciousness of sin has also taken on the horror and awfulness of death. In Christ's resurrection man is brought freedom from both sin and death. In this liberty the Christian can rejoice.

The entire Gospel speaks of this joy.

At Bethlehem the angels sing their glad song of the Saviour's birth. In our Lord's ministry the sick are restored to wholeness and rejoice in the power of God. The sinner is forgiven to give happy praise to the loving Father. The dead are raised up to joy in a new life. The poor hear the message of the Kingdom and listen with gladness in their hearts.

On the first Palm Sunday our Lord rides into Jerusalem surrounded by the happy acclaim of the Jews. The author of Hebrews writes that even at Calvary, Jesus "for the joy that was set before Him endured the Cross." Then on Easter Day the disciples were "glad when they saw the Lord."

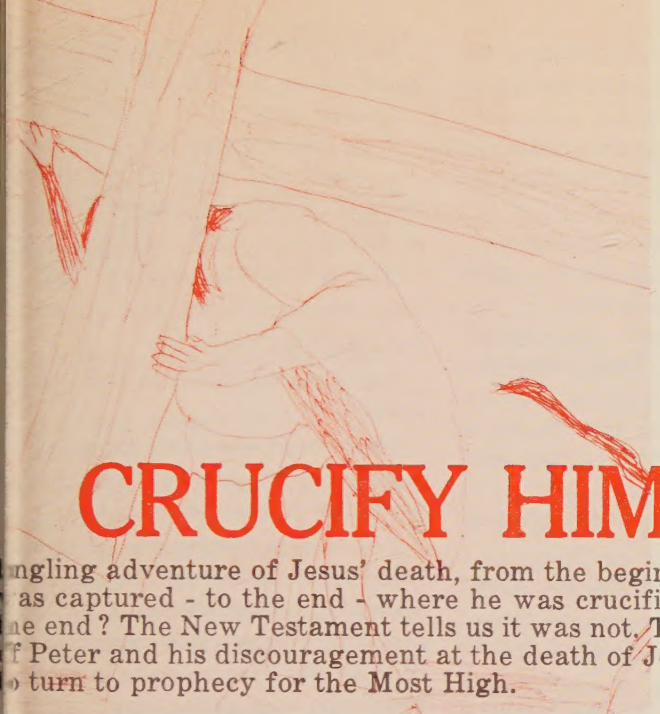
This Christian joy has also been the experience of the Church through all its history. At Pentecost, filled with the gladness of the Holy Spirit, the disciples were accused of being drunk with wine. We read that in the fourth century the very farmers following the plow sang with happiness the Creed of Nicea which gave to the Church its standard of faith. In the seventh century, under the inspiration of St. Gregory, the Church expressed its joy in the beautiful melodies and hymns which have formed the basis of ecclesiastical music ever since. In the thirteenth century, St. Francis of Assisi became, with his followers, the troubador of God and brought gladness of heaven to a world sick in sin. In England of the eighteenth century the glad tidings of the Gospel were preached and sung by the followers of John and Charles Wesley. In the last century, the Oxford Movement brought each to the Church of

England and America its heritage of beauty and joy. It brought it back not only to the almost deserted cathedral and established parish churches, but to the slums of great cities and the mission fields around the world. In our own time the Liturgical Movement has sought to emphasise the glory of corporate worship and the happiness of the Church's fellowship.

To us in the Holy Catholic Church there can be joy in the saving waters of Baptism, in the release from sin in Penance, the comforting grace of Confirmation, in the union of man and wife in Matrimony, in the gift of the Holy Spirit in Ordination, in the consolation in sickness in Unction, and above all, in the offering of the Eucharist and the receiving of Christ's Body and Blood in Communion.

In the Christian life, as in the earthly life of Jesus of Nazareth, there come temptation, sorrow, suffering and death. But the assurance that through the life, passion, crucifixion and resurrection of Christ, salvation was won for us, should make us realize and rejoice with St. Paul, "that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus."

The Passion, the Cross, and the Resurrection morning, make certain to us that companionship we can enjoy with Him here, and the joy that having run the race and finished the course we may, with the disciples, be glad when we see Him face to face in the kingdom of our Father.



Written and
Illustrated by
STEVEN WALDRON

Part II

CRUCIFY HIM

is the spine-tingling adventure of Jesus' death, from the beginning where he was captured - to the end - where he was crucified - but was it the end? The New Testament tells us it was not. This is the story of Peter and his discouragement at the death of Jesus which was to turn to prophecy for the Most High.

Pontius Pilate

Peter said a silent prayer - a prayer for his master. He and the others were on the way to Jerusalem - to the court to Jesus.

The road was a long, dusty one and the disciples talked as they walked along. Peter tried to pretend Jesus was with him, holding his hand.

They noticed as they entered the city how many people were going to the trial of their master. Multitudes filled the streets.

'We shall see if this Jesus can save himself,' Peter heard a passing man tell his wife.

'Here we are,' said Andrew.

'Come, let us go inside.'

The court was crowded. People packed there to see if Jesus was

condemned to death - and perhaps given a chance to prove he was the Messiah - the Son of God.

The curtains parted. Pontius Pilate walked through and seated himself on the throne. Behind him, two guards escorted Jesus roughly up to the side of the throne. At the end came the high priest, who stood behind Pilate. Pilate spoke -

'I have seen you bring before me an innocent man. I have seen you put him in chains and cast him into prison. I have seen you jeer him, calling him king of the Jews. And yet, he is innocent! Why have you brought him to me?' He turned to the high priest.

'Master,' the priest began, 'is man God? Behold, this man has tried to make himself a God over all of us!'

God! Crucify him I say! Crucify him!'

'Crucify him!' the crowd took up the shout.

'But I still see no evil! Where is your proof he is not God?' asked Pilate.

The chief priest turned to Jesus.

'If you be God, break the ropes that bind you!' he sneered.

'Yes! Yes! Break the ropes!' shouted the crowd. Pilate raised his hand for silence.

'You cannot order God to break ropes or anything else,' replied Jesus calmly.

'The master is innocent,' whispered Thomas to Andrew.

'Crucify him!' shouted the crowd again.

'I do not know what to say,' thought Pilate.

'I still claim him innocent!' shouted Pilate. 'I need further proof. He claims he will not let you order God!'

'Pilate,' said the high priest, 'would God come to earth to be crucified? Or to build his church?'

'My time is come,' answered Jesus. 'I have started my church — my followers will finish it.'

Jesus stepped back amidst the shout — 'Crucify him!' He smiled gently.

'Pilate,' said the high priest, 'I think you had better listen to the people.'

'Crucify him!' shouted the multitude.

Pilate said, 'Give me water.' A servant brought a basin of water.

'Before you, you see a basin of clear water,' he said, 'clear of this man's blood.' He pointed to Jesus. 'I wash my hands in it. He is yours.'

He pointed at the high priest. The crowd let out a shout and a cheer.

'Crucify him!'

Jesus was escorted to a room.

'I crown you king of the Jews!' shouted one soldier and set a crown of thorns upon Jesus' head.

'You wretch!' he sneered. 'Mighty king! Wonderful ruler! Ho!' He threw a purple cloak over Jesus.

'Royal purple,' he cried and spit at Jesus.

Others came and made fun of Jesus jokingly calling him the king of the Jews. But it was really no joke.

The apostles trudged toward an inn, weary, sad and afraid. People were whispering everywhere, 'Did you hear? They're going to crucify Jesus of Nazareth! They're going to crucify him!'

Peter's head swam. He faced the ground sadly. Upon him Christ had built his church . . . him. He, Peter, was expected to uphold that church. The memory of denying Jesus three times came to him.

But why hadn't Jesus broken his ropes? Why had Jesus let himself be captured in the first place? There were many things Peter didn't understand about Jesus. He shrugged and followed the others toward the inn.

Saviour On Calvary

'Get out there, you wretch!'

Jesus' cross bumped nearby. Jesus walked along toward it. He was muscular. Under his white garment was what the money changers had seen in the temple.

Calvary's cross was to be Jesus' fate. He was to carry the ten foot



STEVE . . .

. . . author and illustrator of this story.

cross to the hill where he would be killed.

'Lift that cross!'

'Steady! Up!'

'Take up that cross, king,' scorned a soldier.

Jesus grasped the heavy object in his hands and heaved. The cross bumped along the cobblestones.

'Ha! Get that going!' yelled a soldier.

Jesus' skin dampened from perspiration. He dragged the heavy cross slowly. He groaned. The cross bore heavily upon him; it nearly crushed him to the ground. He staggered blindly on. People joined and followed the procession — through the streets, toward Calvary, Jesus panting under this heavy cross.

'Move, lout!'

Jesus felt the lash of a whip. He groaned. Further — just a little further. He fell. A cry arose among the crowd. Soldiers slashed at Jesus with whips and belts.

'Up, fool!'

'Move on!'

Jesus stumbled to his feet, panting. 'Ho! This man needs help. He cannot bear the weight alone!'

'You there! Help this man carry his cross! You there, Jew!'

Soon Simon of Cyrene was stumbl-

ing along with Jesus. The two men staggered blindly toward Calvary.

Veronica has now wiped his face. He is staggering along again.

'Look out.'

'Clear!'

'Uh-h-h-h!'

Jesus fell to the earth. Simon tugged with a quick yank. Jesus staggered up, moaning.

'Fool,' shouted a guard, and lashed him with his whip.

'Come!'

'Hurry up, you dog!'

'Ha! Make way for our king!'

'He enters! Dress in sackcloth and bow before the Most High. Ha!'

Jesus stumbled up, people scorning and weeping around him.

'O Lord, forgive them,' whispered Jesus. 'They do not know what they are doing.'

'We're crucifying you,' shouted a soldier and at that every scornful person there laughed loudly.

On, on . . . toward death our Lord stumbled. A third time, a third time! He received the same treatment. He was whipped and pushed and scorned.

'Knave!'

'Up with you!'

'Do you wish another taste of my whip?'

'Up, go!'

Jesus rose uneasily once more — to the foot of Calvary — up — to the top.

'Drop your cross!'

The cross tumbled to the earth with a loud crash.

'Get down!'

The women covered their eyes as the nails went slowly and painfully

into Jesus' hands and feet. He groaned.

The disciples were along. They whispered among themselves.

'They are killing him!'

'I hope the master will save himself.'

'Oh, how can they bear to do it?'

'Romans aren't men; they're just animals.'

'I wish I had a sword!'

'I would stab the nailer in the back!'

'He is innocent!'

'The devils!'

'Judas . . .'

And so it went, as Jesus felt the worst pain a man can endure.

'Raise the cross!'

'Don't drop it; it would be a shame to crush the King of the Jews!' sneered the captain. Was it funny?

The cross rose. The men, with much trouble, pounded it into the ground.

'Up on your throne?'

'Or down in your grave?'

'He cannot save himself.'

'Perhaps Elias will bring him down!'

'I must see that. He is no godlier than the devil.'

'He could impress others by saving them. Now he cannot save himself from death. He is not God — not the mighty God.'

Peter saw blood run from Jesus' holy hands. He gulped. He could have saved Jesus in Gethsemane. He could have died with him at the palace instead of denying him. But no!

'My God, my God! Why have you forsaken me?'

'His God? He claimed to be God!'

'What does he mean?'

'He can keep it!'

'My God,' Jesus' voice trembled now, 'forgive these men of this sin.'

'Look!'

Jesus shut his eyes and whispered hoarsely.

'John, be as a son to my mother. Peter, uphold the church. I have bled upon you. Farewell, mother. It is finished. I am gone.'



A thunderbolt crashed as a soldier brought his spear into the side of Jesus. The soldier started back with fear.

'He is God!' he shouted.

But Jesus was dead. A great earthquake covered the land. The soldiers fled in terror.

Peter hugged the cross. The wind howled. Sand whirled around Peter. Then — silence. Jesus was dead. Killed by the Romans. But he was to rise again amidst the disciples in glory and soon.

Peter knelt at the foot of Jesus' cross. He covered his head with his hands. And he wept.

TO MY TEENAGE SON ON EASTER



I HEARD you groan when you were counting the days till Easter. Though you did not say it, I knew you were thinking, "Is it worth it? No desserts, no candy, all those days of fasting." That was when you groaned again. No snacks between meals is bad enough, but I know the worst of it is when everybody else is having refreshments at games and at the dances.

"Why do I bother to keep it up any longer," you wondered. "After all, what's so great about Easter?"

It reminds me of a boy who once said the funniest thing to his mother. It was when he came home after a gruesome war experience, beginning when he was eighteen, with ski troops in Italy. His father had died while he was away, he was unfitted for a career, yet dreaded college, and one day he said to his mother, "Sometimes I think I would like to return to the womb."

Though you have not had problems that severe, I think there are times when you too wish that you could just drop everything and begin all over again. You could do that with French when it got to be too much for you, but you cannot do it with all the rest of your subjects, nor with college board exams, nor with rehearsals for the spring band concert, applications

for a job next summer, nor even baseball practice, if you want to be on the team.

Probably you have had other reasons for feeling at times that life is a terrible burden. If you were a daughter I could say with more certainty that you may have had a day like one I shall never forget when I was fifteen, when I had my first real taste of inconsolable grief because the boy I adored told me that he preferred someone else. There may also be a time, if you have not known it already, when you may be so crushed by the weight of some sin you have committed that you feel you cannot bear any longer to be yourself, when you groan within yourself, "If only I could be born again."

That is what is so great about Easter. At Easter you will be born again. Not that a man can enter a second time into his mother's womb, as Nicodemus expressed it in his question to our Lord, but as our Lord answered him in the Holy Baptism Gospel.

Yes, of course, you were baptized long ago, but at Easter you renew your Baptism. This connection between the thought of Easter and the Sacrament of Baptism would have been very clear to you if you had lived in ancient times. For it was at

the Easter Vigil that the catechumens were baptized, then confirmed, then led into the church, robed in white and carrying a lighted candle, to offer the holy Sacrifice for the first time and to receive their first Communion.

When you were baptized, Christ's resurrection was repeated in you. By water and the Spirit you received the grace "to die to sin and rise to newness of life." Your baptismal life, your life in Christ, will be resurrected at Easter in His Body. You will receive a new life of divine power and strength to triumph over the complexities, the sorrows, and the evils of the devil, the world and the flesh. As a member of His Mystical Body you will share the victory of Christ,


if also you are willing to share His Passion, to suffer, to die and be buried with Him.

Yes, Lent can seem interminable and it is a battle. It is the conflict between life and death, between light and darkness, between God and devil for the possession of our souls. Historically it was the conflict between Christ and the Jews. Spiritually within you it is the conflict between love of self and love of God.

May the Lord God grant you the grace of the joyful 'suffering-time' of the Passiontide, in full assurance of your Easter resurrection to a new life in Christ, "who for the joy that was before Him endured the Cross, despising the shame."



O.H.C. NOVITIATE INCLUDING THE FIVE RECENTLY CLOTHED NOVICES AND BROTHER JOHN, O.H.C., JUNIOR PROFESSED IN MARCH.



This article is reprinted from *The York Quarterly*, August, 1959, with the permission of the Archbishop of York. Although details in point two refer to the situation in England and would not apply in this country, the principles enunciated in the article can easily be applied to our circumstances.

RELIGION AND EDUCATION

By The Most Reverend Arthur Michael Ramsey, D. D., Archbishop of York

I WISH to speak about three things

1. Education in general and its relation to religion.
2. The place of religion within our national system of education.
3. Some thoughts about our teaching of Religion.

1. We must have our eye not just upon a subject called Religious Knowledge with a little time and space allotted to it, but upon the education of a child in general. We have to ask: How far is this or that kind of education giving a chance for the appreciation of religion, the attitude of religion to form itself and to grow in a child's mind? It is not simply a question of whether this or that is being taught. It is a question of what modes of thought, what processes of knowing and appreciating are being elicited, and what ideas about life and its purpose are being stimulated. Here is the tragic fact that a good deal of education gives little or no place to the processes

of thought, knowledge and imagination whereby religion can be appreciated. The mind is stuffed with facts, but the use of the imagination in wonder and in the sense of mystery is not evoked. The mind is trained to approach knowledge exclusively along one or two tracks, the tracks of science or technology: and to a mind so trained the language of religion is a foreign language conveying little or nothing. We must face the fact that there are thousands of young people so educated that our problem is this: not just that they don't know the Christian faith, but that their minds are so formed that it is the hardest thing for the Christian faith to be intelligible to them.

This is perhaps our most tremendous problem. What do we conclude? I trust we do not conclude that the fields of knowledge I have mentioned have something inherently non-reli-

gious or anti-religious about them. Far from it, let there be within those fields of knowledge teachers of religious conviction, and the difference can be enormous. The attitude of religion is in large part the sense of wonder; wonder at man, wonder at the marvel of his capacities and his frailties; wonder at man as he learns about the universe around him and uses and misuses his knowledge; hence we pass from wonder about man to wonder about the world with its astonishing range of content from the atom to the saint, and thence to wonder about the Maker both of man and of the world.

We who are concerned with religion need in our approach to teachers of every kind and of every subject not to let them think that religion in education is confined to hours and syllabuses with the label "R. K." Quite unselfconsciously, every part of teaching can be religious and can be preparing the soil for religion. Elicit from your pupils wonder, imagination, the sense of the mysterious about the world and man, the realisation that there are different ways of knowledge—and the way is being prepared for the realisation of God. Religion has at its root the power to laugh at oneself and to wonder at one's own existence "I am fearfully and wonderfully made."

2. Religion is however the response to Revealed Truth. The state acknowledges Revealed Truth by requiring in all schools the daily act of worship, which cannot be the worship of some unknown and unrevealed Deity, and by the period for the teaching of the

Bible. How effective is this? We know that it can vary between being utterly ineffective and being very effective indeed. It turns again on the presence of Christian conviction not only in the act of worship and in the Bible lessons, but in those main assumptions in the running of a school which impress day in and day out at the subconscious level. Children are affected by subconscious impressions as greatly as by conscious ones. Now I want to take the chief principle of the State school syllabuses, the principle that the Bible is the core of religious teaching, and see what its implications are.

The Bible itself shows that the Bible and the Church go together. On this we have a great consensus amongst Christian scholars. Free Church scholars have in recent times been taking a notable part in helping us to see it: the best agreed syllabuses have brought it out plainly. We cannot make sense of the Old Testament except as the story of God's redeemed people, the people of the covenant called from among the nations to worship Him, to receive His revelation, to be His missionary to mankind. Still more, we cannot make sense of the New Testament unless we see that Christ founded His Church as the people of the new covenant, and it was within this Church and people that the books were written and canonised.

Now, tell the child this; and you must tell him, if it is true Bible teaching that you are giving. But then the child may wonder. Where is this wonderful thing, the Church, the people of God? And it is at this point



at the crisis comes whether Bible teaching is to go dead or to spring to life. Bible teaching cries out to be not about a dead past but a living present: the Church of Moses and the prophets, of our Lord and the apostles, must be seen not as a museum piece or a lesson-book piece, but here, the very family we belong to by our baptism, the very family whose life we share in our worship and our Christian service of God and of one another, something alive to the child—because it has to do with the child's daily prayers, because it has to do with the child's church on Sunday, because it has to do with a corporate loyalty of conscious allegiance and of subconscious assumption which means very much to the child. Taking then the agreed syllabus principle: that the Bible is the subject matter, and is to be taught as the foundation of life, I say without hesitation (a) the Bible, being itself so much about the Church, becomes relevant and vital if it is linked with the child's own Church allegiance in a vital way (b) the Bible, being about the knowledge of God, involves for its understanding the practice of that knowledge in prayer and sacrament, (c) it therefore needs teachers of real conviction.

It is because of this last need that some of the Church of England are doing all we can for our Church Teaching colleges, to increase the number of teachers of Christian conviction and knowledge in every sort of school in the land. I want to make a plea to the

Free Churches: that they are with us in the importance of two things: the linking of the teaching of the Bible with the child's own knowledge and service of Christ in a worshipping community, and the securing that those who teach the Bible are persons of real knowledge and Christian conviction. Without these two things the term "Religious Knowledge" seems an idle and misleading phrase.

It is here that the Church schools have their special and glorious role. The community of the school can be made a true part of the community of the Church as the family of Christ. The knowledge of God in Bible teaching, in prayer, in liturgical worship, in membership in the Body of Christ can be all of one piece: one piece with the family of the Church in its life down the ages, its kalendar of saints and seasons, its altar, its fellowship, its missionary call. All this is inherent in a right understanding of the Bible: a good Church school amid the life of a strong parish is its most splendid expression.

3. I now say something about our teaching of religion, and it applies wherever we do it: state school, church school, college, where you will. Let it appeal to all the pupil's faculties. It includes facts for the mind to absorb and the memory to retain; it includes pictorial imagery for the imagination to see—not only in the pictures of events in which God revealed Himself, but in the poetic imagery which fills the language of

religion through and through; it includes a person to be known and loved as a person, and that is why again and again Christ as He was in the Gospel story must needs be linked with Christ as He is as our contemporary Lord; it includes, as we have seen, mystery evoking the sense of awe and wonder; it includes moral demand speaking to the conscience—but the more this is realized naturally and inherently, without moralising, the better; it includes the constant evoking of thought, questioning, inquiry. What demands on the teacher; they are tremendous. The teacher alone cannot bear them: and that is why they have to be borne collectively by teacher and school, and really by home and Church as well, all together. But the teacher can have an eye to all these needs, and must.

A word about the supernatural, it is sometimes a trouble to the teacher. How is he to present the miracles which to some are baffling and incredible? Do not shirk them but treat them in subordination to the supreme supernatural fact of Christ Himself, the word made flesh. Draw out the supernatural, in Christ in Himself, in grace, in prayer, in saintly lives: the supernormal, the otherworldly in all these manifestations, that is the context for seeing the miracles. They are effectual signs of Christ in his many aspects: the Bread of life, the light of the world, the Resurrection and the life.

A word about the mind in religious teaching. Avoid like the plague, any idea that in other subjects we ask questions and have queries, but in

religion the answers are all "pat" and questions are not wanted. That is fatal. Good religious teaching awakes the mind from question to question about the meaning of it, and about the corollaries of it for my thought and my life and duty. The child's religion must grow and grow and grow, and so must the religion of all of us. It must grow in intellectual questioning whatever the risks and worries and doubts and it must grow at the same time in the deepening sense of worship and dependence. Our terrible casualties are due to religion not growing; perhaps the worship being ardent and the mind being stifled and static, or perhaps the mind being clever and critical but the soul starved for the knowledge of God through prayer and sacrament. Yes, but can the religion of the child grow except as a part of the growing life of the family of the Church, old and young together? It is because we know and feel the force of that question that we are so passionately concerned for the Church's role in any Religious Education worthy of the name.

There then is some picture of the great business of the teaching of religion. We are all in it, the teachers, the training colleges, the clergy, the parents. Let it help us and inspire us to see that our little bit of it is a part of a great and comprehensive whole in which in so many ways and stages the truth that is in Christ, the Son, the image and the wisdom of God, is brought home to those who are more ready to respond than we can ever see or know, just because it is in God's image that they are made.

WHEN THE SAINTS GO MARCHING IN"

Allen Gunn, O.H.C.

The popular 'swing' version of the old revival hymn has commended itself to a school of boys high in the Cumberland Mountains of Tennessee. The Saint Andrew's 'Saints' almost think of this as their School Song for it bursts forth at games, dances and odd times when fancy so dictates.

The 'Saints' are an unusual group of boys, to descend to commonplace. Everyone who comes here remarks on how happy, informal and natural we are. There is nothing stuffy about St. Andrew's. There are several reasons for this fortunate state of affairs.

Saint Andrew's is under the direction of the Order of the Holy Cross. We are a Monastic family composed of individuals of all ages, different backgrounds and widely diverse interests. The only thing which really keeps us together is the life of supernatural grace under a common rule. We are welded together as a Christian family. This family spirit is carried over into the life of the School, for the head and father is the Prior, an appointee of the Father Superior. He lives at St. Michael's Monastery and directs the full communal life of the brethren who are stationed at the Southern House.

The spirit of the monastic family is carried over into the life of the School, for the Prior is also Headmaster of St. Andrew's and directs the activities of this institution. Although at present the Chaplain is also a member of the Order of the Holy Cross, the other

members of the administrative and teaching staff are either secular priests or laymen. However, they are aware of their vocations to live and work in an academic community which is essentially a family.

The boys soon sense that they belong to a society that is unique and they love it. Complaints, yes, they are ever present, but despite them, we smilingly take note of the fact that boys drift in during the long summer months just to "see what's going on," and they are back before school starts, because they cannot keep away. Last year an alumnus, now serving in the Army, spent his entire leave at the school and not with his parents. There is something infectious about the place.

The Chapel is the center of the life. The simple Spanish Mission style building is generally the first place returning students visit. There is something compelling about the rather severe interior with its worn floor and still more battered chairs. Here within these walls the boys attend the daily service throughout the week. On Sunday they dress in formal attire (white shirts and ties) and sing lustily the hymns and the 'Missa de Angelis' at the offering of the Holy Eucharist. The Holy Sacrifice with all its rich implications has its impact upon our life, generally unrecognized by the boys themselves.

What kind of school is St. Andrew's? It is difficult to define; it is more ac-

curate to describe. Most of our boys go to college and yet some fine ones do not. Instead of developing a rigid policy, we accept boys we think will profit the life here and will contribute to the family. The boys come from all walks of life. Sons of farmers, bankers, physicians, miners, artisans and clergy, they join together in this wonderful new family life.

One of the most important aspects of our work is to bring the boy out.

are willing to pay what it costs to keep their sons in school for an academic year, three-fourths pay less, some far less. Yearly we give approximately \$60,000.00 in Scholarship Aid. Friends throughout this country contribute to make this possible.

Let us take an example of what we do. The details will be altered so as to make the boy unrecognizable. We receive an inquiry from a widow living in a remote rural section of the

PROPOSED
CLASSROOMS



That is difficult, perplexing but always fascinating. The old countryman was right when he declared: "The Almighty certainly must have a good imagination to have invented a boy." Sometimes they come to us because they are lazy, or 'mixed up,' as they say, or to escape a difficult family situation. More frequently we encourage those with real promise who will find at St. Andrew's School the opportunity to receive college preparation at a cost their parents can afford.

Our catalogue states that "the purpose of St. Andrew's School is to offer a Christian education, eighth grade through high school, at the minimum cost consistent with the highest standards." Although some parents

South. Her rector has told her of St. Andrew's and she wants to enroll her twelve year old son. His teachers tell her that he is unusually bright, but he has not been challenged. We agree to take him and he is enrolled in the eighth grade. Early in September on a hot afternoon the boy arrives with his mother after a thirty-six hour ride on four busses. She explains about her difficult life of struggle to support the boy. She leaves heavy of heart, but with confidence that the 'good Fathers' are going to look after her son. A homesick youngster follows his mother with his eyes as she leaves.

Five years and nine months later she is back for commencement. She is greyer and older looking, but the time in her tired eyes there is a glow

self pride. Her son sits self-consciously on the dais in the dining hall when the awards are made. He receives the mathematics prize, the science medal and delivers the Valedictory Address. The following Sunday morning he comes out of Chapel with his diploma.

Outside as the boys are taking their leave he stands towering above his mother, a vigorous young man who has won academic and athletic honors. Most important of all we have obtained a scholarship to college for him and he will be able to realize his great ambition - to study medicine. "I can never repay you for what you have done for my son," the mother says.

adjustment, need a Christian home away from home. Nor are delinquents the only boys who deserve a Christian education, the best possible preparation for college or for life. St. Andrew's, by putting this within the reach of boys from families of moderate means is fulfilling a great service to the Church.

At present our greatest need is for adequate buildings. The last project was completed in 1953 with the enlargement of a dormitory; the last major building was in 1932. Our other buildings are aging and there is need for larger facilities.

We need at least one new dormitory immediately. Plans have been drawn



PROPOSED
DORMITORY

We do not ask to be repaid; it is enough that we can take pride in work well done.

Great and constant effort is made to support this work. It is neither spectacular nor lurid. Were we conducting a school for delinquent boys there would be a wider appeal. But delinquents are not the only boys who, because of a family broken by divorce or torn by tensions, because of the loss of one parent with the other away all day at work, because of one of a dozen other sources of frustration and mal-

for a building to house forty boys and four faculty families. At present we have four boys to a room in some of our dormitories. This creates real problems of discipline. Faculty housing is inadequate and more modern facilities are needed. The new dormitory will take care of these immediate needs. The cost of that building is estimated at \$230,000.00 A gift of five thousand dollars will build a room for two boys.

The present school house was completed in 1916 as a temporary struc-

ture. The three story building is of hollow tile with stucco on the exterior and wooden construction within. Ten rooms only are available for classes and laboratories. The building constituted a hazard, although a new steel fire escape was added this past summer. The library is at present housed on the second floor of the main building. This fine collection of books amounting to 10,000 volumes is one of the best high school libraries in the South, and yet we are crowded for space. The reading room is too small and the work department inadequate.

There is no good place for functions requiring an auditorium. Study hall is crowded for lectures on special school functions. When we have dramatic presentations the dining hall must be used, much to the disgust of the kitchen force. There is a stage erected at one end of the room to take care of the theatrical presentations. Plans call for the building of an auditorium wing to balance the library. The illustration shows the "T" shaped structure with the two story academic section in the rear and the two wings comprising library and auditorium in the foreground.

The entire structure is estimated at \$450,000.00. Library and auditorium will each cost \$75,000.00. The classroom section \$300,000.00. Individual class rooms are estimated at \$10,000.00, the laboratories at \$15,000.00.

Along with our academic reputation, St. Andrew's School has been renowned for a remarkable athletic record. Despite the fact that we have never enrolled more than 135 boys, we

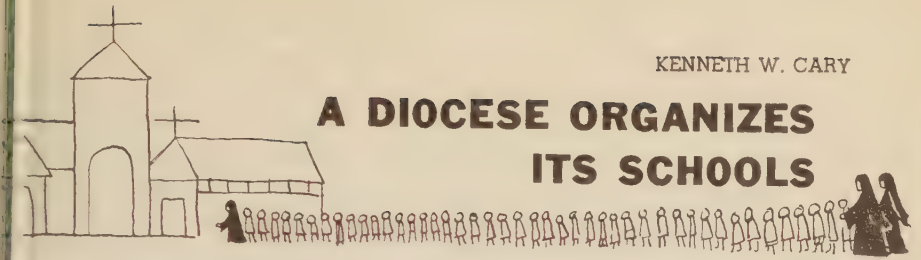
have teams and individual sportsmen to arouse the admiration of spectators. This has been accomplished in spite of the poorest facilities. The main gymnasium, completed in 1926, has a basketball court which is smaller than regular size. There are no showers or locker rooms. The wrestling gym is housed in the basement of the school building and one basketball squad at least has to use the third story loft. This inadequate set-up is the source of constant inconvenience. During the winter season even the class periods are disorganized because the gym cannot be used by more than two groups at one time. We must have a new gymnasium to take care of our boys so that they can have space and equipment not only for the development of their bodies, but for adequate training that we may continue to excel.

The gymnasium here illustrated will cost approximately \$400,000.00. It will have a regulation-sized basketball court, wrestling gym, volley ball court, swimming pool, locker rooms and showers.

These three projects represent a minimum need at St. Andrew's School. We must have the facilities which will take care of these fine boys who are constantly being assisted by us. Gifts can be made as memorials to departed relatives or friends. There would be no more appropriate way of honoring the dead than to make a living contribution to the welfare of youth.

The Saints are marching in, and we would like to see the greater family swell to a mighty throng.

A DIOCESE ORGANIZES ITS SCHOOLS



OUND education like sound religion needs a corporate life. The present Department of Schools of the Diocese of Los Angeles arose out of such a growing need. This same necessity is providing a continuing strong motivation to develop an increasingly effective structure now only envisioned but not attained.

Parish schools in Southern California, as everywhere in the country, came into being like Topsy and "just grew." The first elementary day school in the Diocese of Los Angeles came into being in 1944 as a grass-roots development. Such an innovation proved too much for the Vestry involved and it refused official sponsorship. The school, however, was established on separate property as an autonomous Church venture and thrives today with more than 500 pupils in both elementary and junior high grades.

Two years later a true parish school was started in another community with full Vestry sanction. Five more followed in 1947. These new ventures pursued independent careers, each seeking by trial and error and many vicissitudes to create strong and effective educational institutions. The maximum 'togetherness' which they enjoyed was spasmodic informal exchanges of experiences by clergy and administrators.

Upon becoming the Bishop of Los

Angeles in 1948 the Right Reverend F. Eric Bloy was quick to sense the promise and the potential of parish schools. He also understood the need for an organized and reliable vehicle to guide and sustain them. Accordingly he appointed a special Commission on Parish Day Schools which very soon was incorporated into the existing Diocesan Department of Christian Education as one of its regular divisions.

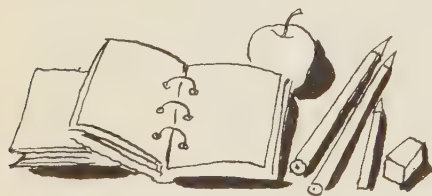
Some important and helpful developments immediately followed. The first was the publication of an extended brochure, "A Guide to Parish Day Schools," subsequently revised and still available. This was the initial such effort in the American Church providing a comprehensive outline for the establishment and operation of parish-sponsored schools and met with a grateful reception all across the nation.

The second product of the infant Division was a Teachers' Institute, a full-day session for all teachers, administrators and clergy connected with parish schools. Fifty-six representatives from the six existing schools conferred at the first Institute on their common needs and problems. This was the first true corporate experience for the parish school movement in Southern California. These Institutes have continued each year and now embrace two full days

during which the schools are closed. They now include the three Diocesan secondary day and boarding schools with expertly led workshops at various grade levels and in special interest fields, as well as plenary sessions addressed by theologians and leading educators.

As the Division gained strength and cohesiveness it became apparent that it required a separate life of its own. The problems and needs of parish day schools were quite different from the more traditional avenues of Christian education which were the concern of the Department itself.

At the same time another significant trend was developing that has already been alluded to. There was a deepening of the desire for cooperation between the new parish day schools and the older established Diocesan secondary schools. At first these latter institutions were viewed



with suspicion, if not alarm, by those concerned with the young and tender parish schools. It was felt that the strength and resources of the secondary schools would dominate and inhibit the smaller struggling elementary schools sponsored by parishes. However, in terms of standards it became apparent that the expectations that the secondary schools in-

sisted upon for entering seventh graders were vital to the curricula of the elementary schools. The entrance requirements of the established schools, that is, defined the end product of the new parish schools. The realization grew that both types of schools had much to give to, and receive from, one another and all would benefit from a closer relationship.

Thus with the blessing and encouragement of Bishop Bloy a canon was passed at the 1953 Diocesan Convention which set up an official and separate Department of Schools. This includes in one comprehensive organization all educational institutions in the Diocese below collegiate grade.

The canon emerged from a serious concern for academic and religious standards in the schools. It aims to assure the Church that its schools will maintain high academic proficiency as well as being an integral part of the total program of Christian education. It is based on the hope that hasty and unwise efforts to start a school will be discouraged, while at the same time assuring proper guidance and assistance to those contemplating such a venture. Those responsible for framing the canon recognized the stern fact that no independent parish can be prevented from establishing a school if and when it so desires. On the other hand the Diocese has the right, and indeed the duty, to certify officially only those schools which meet certain minimum standards. Yet voluntary cooperation rather than arbitrary

thority is the basic approach of the canon.

It is important to note that the first step in certification is securing from the Bishop and the Department permission to organize a school. Thus proper guidance is tailored into the school from the very beginning. The best time to prevent mistakes is before they happen. Leaders in the Parish school movement devoutly hold the conviction that new schools should not slavishly repeat previous mistakes but should at least make some creative contribution in this area!

Because of its governing importance the enabling canon is here reproduced in full:

"The Department of Schools: It shall be the duty of this Department to give general supervision to all Parish Day Schools within the Diocese; to advance their welfare; to increase their number; and to interpret their work.

"(a) The Department, with the approval of the Bishop, shall establish, and shall from time to time, revise, minimum standards for the official certification of all Parish Day Schools by the Diocese. Only schools so certified, or granted provisional acceptance by the Department shall be officially endorsed and recognized by the Diocese.

"(b) Any Parish or Mission desiring to establish a certified Parish Day School shall, before proceeding thereon, secure the permission of the Department, acting with the advice and consent of the Bishop. All applications to organize such schools shall be investigated; and a written report,

together with recommendations, shall be sent to the Bishop within thirty days from date of application.

"(c) In order to obtain certification, each school shall satisfy this Department that the ultimate control rests inalienably in the Rector, Wardens and Vestry in the case of a Parish, or the Bishop in the case of a Mission.



"(d) Upon request of the Bishop, the Department of Schools shall investigate for certification any Diocesan School or any school seeking Diocesan recognition. All schools thus certified shall be under the supervision of, and affiliated with, the Department of Schools.

"(e) The Department may, with the approval of the Bishop, withdraw certification from any school failing to maintain minimum standards. In all such cases, a full report in writing shall be filed with the Bishop.

"(f) The Department, with the approval of the Bishop, may appoint a Superintendent of the Schools of the Diocese, who shall be the Executive Secretary of the Department.

"(g) The Department, with the approval of the Bishop, is authorized to affiliate with organizations or movements concerned with promoting the interests of a Church - sponsored school, providing that approval is also received from the Executive Council.

"(h) The Parish Day School in these Canons means any school having classes of Nursery grade or higher, operated and supported by a Parish or Mission of the Diocese of Los Angeles."

Two years ago the Department adopted a significant policy statement at the request of the Bishop which is now also required to be adopted by all schools desiring certification. It reads: "All children who meet the academic and character requirements and whose parents accept Episcopal religious training for their children, are eligible for accept-



ance in the Episcopal schools of the Diocese of Los Angeles." The implications of this statement for the sharp problems now troubling American life and education are apparent. It is desired to make admission available on the widest possible basis without reference to any accidental factors which can prove divisive.

After much experimentation the Department has developed an organization which tentatively at least is proving adequate. There is a paid Executive Secretary to carry out the plans of the Department and to attend to much of the detail work. Presently the Diocesan budget permits only a part-time executive, although the work of the Department

draws further support from a voluntary 'assessment' of \$1.00 per pupil on each of the constituent schools. The executive confers along with Department members with representatives of parishes thinking about starting a school and inspects the existing facilities, offering suggestions and guidance in all areas relating to the project. He also handles a teacher placement service and administers an accident insurance plan which includes all pupils in all schools. The single greatest felt need of the Department at present is for a full-time Executive Secretary who can function, as the canon envisions, as a true Superintendent of Schools. Steps are under way to achieve this goal.

The Department functions mainly through its three divisions: Secondary Schools; Elementary Schools; and Nursery Schools, each of which has a chairman working with the Department's general chairman. A standing Committee on Accreditation arranges for an annual inspection visit of each of the three secondary schools, fourteen elementary schools and four nursery schools. Another committee works all year planning the annual Teachers' Institute while another group develops and promotes the yearly Festival Service of Schools.

A corporate life cannot be manufactured or merely organized. It must grow organically. This has been our experience in the Diocese of Los Angeles. It has been good growth and continuing growth and already has done much to make all of our schools true citadels of the Christian faith and life.

The name, "The Community of the Way of the Cross," grew out of our convictions:

- that the Cross is the central fact of the Christian religion;
- that the Cross was in the heart of God before the foundation of the world;
- that the Cross is inseparably bound with the Incarnation;
- that men are saved by the death of the Saviour on the Cross without which there would be no Resurrection and no glory.

The motto of the Community is: "Via Crucis est vitae et pacis via." Its dedication is to the Way of the Cross as the Way of Life and Peace. Its purpose is: So to live, through the incarnate Son's Way of the Cross, as to create a community of persons who desire to live realistically on the social frontiers of the world as it is, and, at the same time, to live in the reality of the world as it ought to be. Its goal is: the sanctification of the soul; the redemption of society; the completion of the Body of Christ.

The Community finds its Scriptural basis in:

Our Lord's active life:

Once launched upon this, He withdrew from the world only intermittently, to be alone with God.

His New Commandment:

"A new commandment give I unto you, that ye love one another, even as I have loved you."

His counsel to the young man seeking perfection:

"If thou wouldst be perfect, go, sell that which thou hast, give to the poor: and come, follow me."

His High Priestly Prayer:



"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. .

"As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

The life of the Community provides for a true integration of the Opus Dei (the Divine Office) and the "opus diei" (the work of the day). In addition to the Divine Office, its devotions include the Eucharist, intercession, the Stations of the Cross, spiritual reading, and mental prayer. The Sisters serve the Church as directors of parish church schools, conduct Quiet Days and retreats, and serve on diocesan committees.

The external works of the Community are many and varied, depending upon the abilities and skills of the Sisters and the needs and opportunities presented by the environment. The Sisters work primarily with adults both men and women, endeavoring



ring to effect changes in attitudes toward religion, the Church, fellow-men, the underprivileged, and minority groups. Three examples follow.

On December 24th 1959, the Sisters completed twelve and a half years as directors of a church school which had grown in membership from thirty-five students and five teachers to four hundred and ninety-eight, including fifty-eight officers and faculty.

For many years, one Sister was occupied as an executive in a social work agency, counselling individuals, helping to plan group work programs, helping to train community leadership, and participating in community-wide social movements, including the raising of funds for a number of organizations and institutions.

Another Sister, at different times, has served as a social worker in an interracial agency and as an educa-

tional consultant on problems within the labor movement; she is presently engaged in the Executive Department of a city government, serving in the field of human relations as consultant on problems of inter-group, inter-faith, and inter-racial relations. She investigates allegations of discrimination, assists in community organization, plans and promotes educational conferences on major social issues and writes reports for publication by the city.

It is expected that a much wider variety of skills may, in the future, find a place in the Community's work.

The Sisters are not part-time Religious and part-time seculars. Whether at the moment they are at prayer or at work, they are at all times working Religious.

The habit, in simple traditional style, is dark green in color, with matching veil, black girdle, and a



own wooden cross, carved with the initials C.W.C. Active Sisters, when engaged in external works wear secular dress with a uniform hat. The cross and the ring are worn at all times.

The training period includes a postulancy of from three to nine months and a novitiate of two years. During this period, the novice is instructed in Bible Study, Holy Scripture, Church history, methods of mental prayer, dogmatic and ascetic theology. She will also study the different types of religious life and will decide on the nature of her own Vocation. In making her decision, she will have the guidance and counsel of the superior, the Chaplain, and the Warden.

Associates, Lay and Priest, share in the purpose and goal of the Community by spiritual ministrations, prayer, personal services, and offerings.

If the Way of the Cross is to be the Way of Life and Peace, the Cross must become an inward experience as well as a historical fact. Not only must it become our possession: rather must we be possessed by it, till it illuminates for us the whole of life.

The Cross proclaims its own message. When men and women are confronted with the Crucified Saviour of the world He speaks personally to them its good news of death first, then life through personal sacrifice.

For love of God and of all mankind, the Sisters strive to bring about just such a confrontation, whether teaching classes, conducting retreats, or in other ways promoting Christian attitudes and action on the problems of a complex society.

By wearing at all times and in all place the cross and the ring; by working in the areas of acutest social problems; by promoting friendly relations among different religious, racial, and cultural groups; by uniting Protestants, Catholics, Jews, and the non-religious in common efforts to relieve social tensions; by counselling individuals who find themselves in situations of tension; by living the practice of the vows in the midst of the world protected only by the grace of God and by obedience to their Rule; the Sisters encounter the Cross and find in it life and peace.

Thus a Vocation to the Community of the Way of the Cross is a vocation to unreserved, realistic, and patient self-giving to the fourfold paradox of:

1. Seeing the invisible;
2. Doing the impossible;
3. Being the unattainable;
4. Reconciling the irreconcilable.

THE PASSION

BY ALICE BORMAN

The Cross

It has been hard to look steadfastly at the Cross, with its dreadful burden. As one would be loath to look on, to intrude upon the dreadful suffering of another friend, so the impulse is to avert the gaze from the gibbet whereon hangs the Saviour of the world.

But how else can I share the sufferings of my Lord, if I am unwilling to meditate upon them? How else can I know the cost of sin?

Have I taken the disciples' cross, have I begun to feel its weight and pain? If not, the sons of faith will not count me among their number.

I hardly dare think of what that cross might be that I should carry. I fear it might be too heavy for me to lift. I forget that Jesus will help with His grace all who carry a cross for His sake. I cannot understand how to lay hold on it, or I shrink from what I know. Pride blinds my mind, anger seals my tongue and bitterness clouds my mind, so that I do not see God's will for me.

"Save me and help me, I humbly beseech Thee, O Lord."

Jesus Fell

Carrying the cross, Jesus fell. Exhausted by torment, by sorrow, by sleeplessness, by heat, He doubtless fell several times. There is one thing that did not cause Him to fall - sinfulness on His part. It was the sins of the world that made Him collapse

painfully on the stones of the road to Calvary.

Most of us carry a burden we consider heavy. Many of us at one time or at all times, walk a rough road. But which of us is not the worst enemy of himself? Which of us, if we truly put God's will first, would find the burden heavy, the road rough? I know cases can be cited, the hopeless illness of a young person, the accidental death through carelessness of another, the dreadful pain or separation coming to one you love. Then we can only think of Jesus' sufferings and know He knows ours.

But when I have fallen, when the burden and the road are hard because of my sin, either what I have done or left undone, then I must remember Him in the road. He said, "I, if I be lifted up, will draw all men unto Me."

So I must pray that His forgiveness and thought of His suffering for me will lift me from the mire of self-love, help me love Him and others for His sake.

O dearly, dearly has He loved,
And we must love Him too,
And trust in His redeeming love,
And try His works to do.

Eucharist

The gloom of Holy Week, where the shadows gather more and more, finally merging in a complete eclipse as the life of the world's Light ebbs away, lifts for a short time. We raise our heads and hearts, downcast with sorrow for sin, our sin, the world

We know that whatever that sin may be, it cannot separate us forever from God, so long as we turn toward Him, and receive His self-offering at the altar in penitence.

To mark this day, the commemoration of the sacred Meal, we keep a vigil before the altar, where lies the Presence.

Thus we brace ourselves, as it were, witnessing that final struggle on Good Friday. We assure ourselves God will never leave us, that we are more fortunate than the apostles. For we know that the cause is not lost, the hope of the kingdom has not perished, that the Light of the world shines ever anew as the Holy Spirit dwells in each worshipper.

"Blessed, praised, hallowed and adored be Jesus Christ, present in the most holy sacrament of the altar."

Maundy Thursday Vigil

Tonight, the vigil is kept all through the hours of darkness. In gray dawn, I will go tomorrow to do my part. Out of the murk of the hours before sunrise, I will come into the chapel, full of soft light, blessed with the Presence.

Why do we come, one by one, or two by two, to spend a half hour before the altar in silent prayer? The memory of doing it once is never forgotten. I am here to keep God company, to be sure that He will be adored by a faithful worshipper at all times.

We know that the apostles fell asleep in the Gethsemane garden. Poor men. They had been struggling with half-understood fears, with half-expressed questions, with grave doubts. So they yielded to the demands of their bodies.

One reason I come to the vigil is perhaps in the hope that I can make amends for the many times I was asleep to the Lord's voice, to His need. At least I can tell Him I am sorry and that I will try to listen and obey in the future.

"Could ye not watch with Me one hour?"

Today with Me in Paradise

The Master has hung on the cross today. He has suffered horribly, but now it is over, and we are alone. The blackness is unrelieved; there is a rumble in the distance — thunder or an earthquake. I have wandered away from Calvary. What does it matter where I go? My friend, my teacher is dead. But the memory of a voice sounds in my ears, clear and sure. I hear it again and again. Today, today thou shalt be with Me, with Me, in Paradise. Even there, even after my death, my death with sins still unconquered, will He be there? We know that we are not ready for our Father's house. We know there is much to amend. But even there, in our probation, in our apprenticeship, He will be with us.

A moment ago our burden seemed to be crushing us. Now we are sharing it with Another. The darkness that was thick seems slightly to have lifted. Even though we by our sins hung Christ on the cross and left Him there to die, even so he will forgive us.

Not the worst sinner, that poor wretch that hung beside Him. Were not the hypocrites, the uncaring rich, the worldly-wise, the coterie of the high priests, were not they the most sinful ones? Perhaps. But to all that

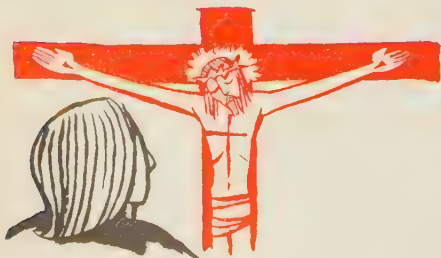
turn to God in penitence and trust, He says the same, "Go in peace, the Lord has put away your sins."

Wait until You Are Clothed with Power

Very few of the words of the risen Christ are recorded. But this one, "Don't move without the Holy Spirit giving you strength and direction," can certainly be a watchword for laborers in the vineyard forever. How thankful we can be that we are not left merely with the memory of a great life, with the record of some great preaching, with the thought of some great miracles. He left us God. God the Holy Spirit, always with the Church, always in our hearts.

If we but pray, and listen for His direction, our every undertaking will be clothed with power, not the power of man, but of God. Remembering how the world was turned upside down in a few decades by those eleven simple men, we realize how they moved under the direction of the Spirit, and we know they drew on great stores of strength. We thank God for that breath-taking privilege, so little regarded by some, of being members of Christ, part of His very Spirit-filled Body, the Church.

"Let that Holy Spirit move in Thy Church today, to teach us, and to lead us into all truth."



Resurrection

As it were in the spirit, I saw the figure of Christ, like a great towering heroic statue, a Man of beauty incomparable, a God of Love unconquerable. His arms were outstretched toward a procession of all humanity that moved over the face of a plain. Some turned aside in devious ways, but many continued toward Him in spite of downfalls, struggling upward, near drowning in black torrents. Some saw hope in His face from mountaintops, many were never far from fear. All wore clothes that were muddied and torn beyond comparison with the original shapes and colors.

But on they came, sometimes by twos and threes, husband, wife and children, mother and son, sometimes in great groups, with songs of faith on their lips. As they drew nearer, at times they seemed to blend together. "One with each other, Lord, for one is Thee,"

As I looked again, I saw the most rushing, darkest torrent at His feet. But somehow, I knew that those who won through to the other bank of the river united with Him. To me they seemed to be the song of birds about His head, or the flowers that bloomed at His feet; or were they the stars that studded the sky His crowned head reached?

Finally, I saw that to me they were the light that surrounded Him. To each other, I could believe they were the same pilgrims they always were but with clothing clean and whole once more.

But I was on the other side of the river.

BOOK REVIEWS

HIGHLIGHT. By the Rev. Alphaeus S. Packard, O.H.C. Holy Cross Press, West Park, N. Y. 1960. Pp 82, with \$2.25.

With the permission of the Father Superior, Father Packard has produced under one cover quite a nosegay of his poetry, not specifically religious in tone, but with many beautiful lines and thoughts. The various qualities in which these verses were composed are indicated, — Maine, for example, and Bolahun in Liberia, where Fr. Packard was stationed for several years. Those who admire poetry as such will find in these pages much that is pleasing both in form and expression.

R.E.C.

THE ANGLICAN COMMUNION, PAST AND PRESENT. By the Rt. Rev. Gerald Ellison, Bishop of Chesapeake. Foreword by the Rt. Rev. Richard C. Lemrich, D.D., Bishop of Michigan. Seabury Press, Greenwich, Conn., 1960. Pp. 92. Paper, \$2.00.

These are the five McMath lectures delivered in St. John's Church, Detroit, Michigan, as studies of what Anglicanism has been, is now, and may possibly become. His Lordship is packed in a great lot of interesting and useful information about the why and wherefore of the Church, which is far from dull reading. Obviously we should be proud of our past, — most of it anyway; and as for the future we do have good hopes. Truth and tolerance are outstanding Anglican characteristics, but your reviewer cannot endorse the Bish-

op's rosy picture for the future, especially as it would seem to revolve about such flabby, hazy compromises as "The Church of South India," the proposed "Church of North India," and other ecclesiastical ventures which in catholic language with protestant intent bid fair to deceive even the elect.

R.E.C.

FOCUS - RETHINKING THE MEANING OF OUR EVANGELISM. By Malcolm Boyd. Foreword by the Bishop of Dallas, the Rt. Rev. C. Avery Mason, D.D. Morehouse-Barlow, New York, 1960. Pp 112. Paper \$1.80.

Evangelism is the making of the Christian Religion known to those who know it not. As Father Boyd points out, it is most unfortunate that the word itself has gathered about it an unhappy connotation of 'hot-gospel' cant and sham piety. The author's style is not easy, though if one takes time to analyze his nervous sentences and unfinished ideas he will find much material for sober reflection. If, as the author seems to presuppose, evangelism is to be equated with radio and television communication in the world of 1960, many of us still prefer the slower 'old-time religion' of Catholic tradition. We all know how difficult it is to get the Gospel message to the unchurched multitudes, and we respect Fr. Boyd for offering his possible solutions; yet we must confess that the presentation given in this book, interesting as it is, is not convincing.

R.E.C.

COMMUNITY NOTES

THE Feast of St. Matthias this year was a Red Letter Day at Holy Cross in more senses than one. For the first time in our history, five Novices were clothed in the habit of the Order at the same service, four priests and one layman. This is a great encouragement to us, giving hope of needed growth in our numbers. Please pray that they, with our other Novices and Postulants, will persevere.

The period before Lent is a time when many priests wisely make a Retreat. We had a steady stream of them at Holy Cross during February, and Mount Calvary reports that nine attended the priests' retreat there, conducted by Bishop Campbell. Away from the House, Father Superior gave a day's Retreat for the clergy of the Diocese of Easton, and Father Spencer a three-day Retreat for the clergy of Western New York.

Brother Francis returned from his first Children's Mission, at St. Barnabas', St. Catharines, Ontario, glowing with enthusiasm. He found, as usual, that the Holy Cross technique still delights the children. Attendance was good and constant despite bad weather. On the afternoon of a blizzard one mother called to say her son would not be able to attend. But when the Mission started, in charged the seven year old in question, triumphantly shouting, "Mummy finally said I could come."

Fr. Packard, who gave the Adult Mission at the same parish, also re-

ports a good response. Fr. Terry was away most of February conducting Schools of Religion in the midwest and Texas, but as he has not yet returned we shall save the report on them for a later issue.

St. Andrew's

We hope you have read the article in this issue about the School, its needs and plans.

On February 15th, Father Gunn announced the appointment as Headmaster of St. Andrew's School for next year of the Reverend Franklin Martin B.A. (Citadel), M.A. (Harvard). Father Martin taught at The Citadel and was admissions officer there. He studied for the priesthood at Sewanee and was ordained deacon in 1957 and priest in 1958. For the past three years he has been Rector of St. John's Church, Charleston, S. C. He will assume his duties as Headmaster in August. Father Gunn will, of course, continue as Prior of St. Andrew's.

Father Gunn has been kept very busy this year with his responsibilities as both Prior and Headmaster. Father Bicknell has served as Chaplain to the School. In February he conducted a retreat for seminarists from Sewanee.

Father Stevens spends much time journeying about the South preaching Missions. Brother Charles, who arrived on February 1st, was put immediately to work in the School and has also conducted a retreat for

men at the Monastery on the last weekend in February.

Bolahun

One big project carried through during the hard rainy season was that of replacing poles for the electric lines around the mission center. The termites had such feasts on the wooden posts that they began to topple the bowling pins. There was nothing to do but purchase iron ones and set them in concrete. From the generator near the monastery the line goes west towards the hospital, girls' school and convent, with a separate circuit for the operating room for cases of emergency. Other lines carry current east to the radio rooms and St. Philip's School study hall, and north to St. Augustine's High School, the Church, Bandi town house and old church (now recreation hall). As time makes the work possible, the homes of employees are gaining an outlet or two. Power is on only in the evenings. The generator is barely capable of handling its present load, but a small one has recently been set up so that the radio can be operated for broadcasting (still in the testing stage) and other work without requiring the operation of the big generator and without adding to its evening work.

Speaking of electrical things, government surveys are being made in the Kaiha Valley with the possibility of hydro-electric power. That would benefit the Mission. The site considered now is not the great roaring waterfall at Vezala but the rumbling rapids at Kotuwondahun ('In the stone mortar') about five miles from Bolahun.

Like everyone else in the Liberian Mission, Father Crowther is needed from time to time to help the office when it is snowed under by American shipments. He was opening missionary barrels packed at West Park and thought a garment looked familiar — sure enough — the coat he had left in storage at the monastery! He found other clothing of his and now he inspects all the good things sent out in hope of recovering his wardrobe by the time his Liberian tour ends.

Mount Calvary

Father Baldwin represented the Order at the consecration of the Suffragan Bishop of California, and preached Missions at Christ Church, Olympia, St. Alban's, Edmonds, and St. Paul's, Seattle, all in the State of Washington.

Bishop Campbell broke ground for the new church of All Saints, Highland Park, Los Angeles, and administered Confirmation in St. Michael and All Angels', Goleta.

Father Tiedemann held a School of Prayer at St. James', Los Angeles, and Father Adams conducted Quiet Days in Sierra Madre and Palm Springs.

Order of St. Helena

Our 'Newburgh Notes' for February gave the misleading impression that we have raised all the money needed for the new chapel at the Mother House. We have actually raised only enough to enable us to make a start on the building. We shall need considerably more to complete and furnish it.

We continued our work with college students this month. Two retreats were given for groups from Vassar and Mt. Holyoke, and at the end of the month Sister Rachel and Sister Clare visited Smith. They showed the slides and gave a talk on the Order the first night, and Sister Rachel spoke on prayer the next night. An Ethics class from Vassar visited us the afternoon of the 17th, about fifteen of them, with widely differing religious backgrounds. Their class had been considering different types of response to the needs and responsibilities of the world and had classified monasticism as 'withdrawal.' They wanted to visit a convent at that point and find out for themselves what were the Sisters' ideas about 'withdrawal.' Sister Rachel, Sister Ignatia and Sister Clare discussed monasticism with them and answered their specific questions. At the end one of them said she had decided that the word 'withdrawal' was an arbitrary classification — "It all depends on what you withdraw from and to."

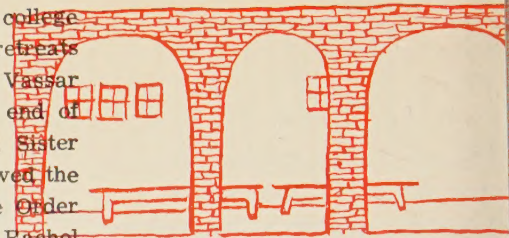
Another college group spent some time discussing the article "Sex and the College Girl" in the last November 'Atlantic'. One of them read and evaluated our supply of pamphlet material on Christian teaching about sex and courtship. She made a written report which ends, "Finally it is for every one of us to remember that our baptismal vows pledge us to renunciation of the world, the flesh and the devil; that is bound to involve suffering . . . therefore, not to get carried away with 'what everybody does.' It may be in the very midst of the bull session, in the car with the crowd,

or with our dates, that we are called on to witness, and while it's not fun some things aren't."

On February 24, Sister Briget who professed in junior vows by the Faith Superior. The next day we had a visit from the Bishop of Georgia; the Right Reverend Albert R. Stuart. Both the events brought us joy and a deep gratitude to God for our friends and for the growth of our Order.

Versailles

One of our prime concerns at Margaret Hall is to give our girls some awareness of the fact that "the world lieth in wickedness." They need to know this, and also to know that the Light of the world shines in darkness and gives power to as many as receive Him to become the sons of God. As the girls grow in Christ, they come to experience these fundamental truths in their own personal lives, and in the small social groups in which they live. Conference Week is our concentrated experiment in learning to recognize them in the total world picture. This year our subject was the State, which allowed us to look at good and evil over broad perspectives of space and time. All the girls took Father E. C. Lewis' basic course 'The Holy Community and the Holy Communion.' The younger ones, for their special topic, had a choice b





en the Greek and the Jewish-
 stian concepts of the State. The
 ar girls had four topics from which
 choose: the Renaissance (which
 dded the Middle Ages as a back-
 and, the Reformation, and the
 ereign national states up to the
 ocratic revolutions), the United
 es and our Constitution, Russia,

and International Government. We
 have long wanted to do some concrete
 teaching about Russian Communism,
 and this subject fitted well into the
 context. Father Dunphy has a know-
 ledge of, and a love for, Christian
 Russia, which gave depth to his treat-
 ment of his subject. The Friday pro-
 gram was an intensive presentation
 and experience of the life of the City
 of God. We offered High Mass in the
 gym, with a corporately-composed
 intention covering our different points
 of view, and later we gathered, again
 before the Altar, to hear oral reports
 given by a representative of each
 class.

APRIL APPOINTMENTS

- APRIL
 1-8 Fr. Baldwin. San Mateo, Cal., St. Matthew. Children's Mission.
 1-4 Fr. Hawkins. New York, House of the Redeemer. Retreat.
 1-3 Fr. Spencer. Philadelphia, St. Mark. Mission.
 1-3 Fr. Packard and Br. John. Cranford, N. J., Trinity. Mission.
 1-3 Sr. Alice. Wheeling, W. Va., Conference Center. Retreat.
 2-3 Fr. Superior. Rosemont, Pa., Good Shepherd. Retreat and Sermon.
 3-10 Fr. Bessom. Watertown, N. Y., St. Paul. Mission.
 3 Fr. Gill. Brooklyn, N. Y., St. Paul. Quiet Day.
 3-8 Br. Francis. Harrington Park, N. J., St. Andrew. Children's.
 Mission.
 3 Fr. Smith. Garden City, L. I., Cathedral. Address.
 4 Fr. Packard. Westfield, Mass., Atonement. Liberian Address.
 5 Fr. Smith. Bala-Cynwyd, Pa., St. John. Address.
 6-9 Fr. Adams. National City, Cal., St. Matthew. School of Prayer.
 7 Sr. Rachel. Gibsonia, Pa. Quiet Day.
 10-15 Fr. Baldwin. Phoenix, Ariz., All Saints. Children's Mission.
 10-15 Fr. Adams. Palm Springs, Cal., St. Paul. Passion Preaching.
 10 Fr. Smith. Providence, R. I., St. Stephen. Retreat.
 11 Fr. Superior. Riverside, Conn., St. Paul. Quiet Day.
 11 Fr. Gill. Radnor, Pa., St. Martin. Liberian Address.
 12 Fr. Hawkins. Albany, N. Y., Grace. Confessions.
 15 Fr. Superior. New York, Resurrection. Three Hours.
 15 Fr. Hawkins. Syracuse, N. Y., St. Paul. Three Hours.
 15 Fr. Spencer. Rosemont, Pa., Good Shepherd. Three Hours.
 15 Fr. Packard. New York, Transfiguration. Three Hours.
 24-30 Fr. Superior. Santa Barbara. Visitation to Mount Calvary.
 24-30 Fr. Hawkins. Bracebridge, Ont., Society of St. John the Evan-
 gelist. Retreat.
 24-30 Fr. Terry and Fr. Smith. New York, St. Edward the Martyr.
 Mission.
 25-30 Sr. Josephine. Versailles. Visitation to Margaret Hall.
 26 Fr. Spencer. Philadelphia. Address to Laymen's Union.

An Ordo of Worship and Intercession April - May 1960

- April 16 Easter Even V No Mass of the day at Easter Vigil gl pref of Easter
- 17 Easter Day Double I Cl W gl seq cr pref of Easter till Ascension unless otherwise directed — thanksgiving for the Resurrection
- 18 Easter Monday Double I Cl W gl col 2) Easter seq cr — for the reunion of Christendom
- 19 Easter Tuesday Double I Cl W gl col 2) Easter seq cr — for the Anglican Communion
- 20 Within the Octave W gl col 2) Easter seq cr — for St. Andrew's School
- 21 Within the Octave W as on April 20 — for the Novitiate of the Order of St. Helena
- 22 Within the Octave W as on April 20 — for the Oblates of Mount Calvary
- 23 Within the Octave W as on April 20 — for the Episcopal Church
- 24 1st (Low) Sunday after Easter Double I Cl W gl cr — for the Novitiate of the Order of the Holy Cross
- 25 St. Mark Evangelist Double II Cl R gl cr pref of Apostles Alleluia instead of Gradual in festal and votive Masses till Trinity — for clergy and seminarists
- 26 Tuesday W Mass of Easter i gl — for the Seminarists Associate
- 27 Wednesday W as on April 26 — for the Confraternity of the Christ the Life
- 28 St. Paul of the Cross Simple W gl — for the Community of the Way of the Cross
- 29 Friday W as on April 26 — for Mount Calvary
- 30 St. Catherine of Siena V Double W gl — for the Holy Cross Press
- May 1 SS Philip and James Apostles Double II Cl R gl col 2) Easter ii cr pref of Apostles — for the Liberian Mission
- 2 St. Athanasius BCD Double W gl cr — for family life
- 3 Invention of the Holy Cross Double II Cl R gl cr pref of Passion — for the Order of St. Helena
- 4 St. Monica W gl — for the strengthening of the Religious Life
- 5 Conversion of St. Augustine Double W gl — for the Order of the Holy Cross
- 6 St. John before the Latin Gate Gr Double R gl cr pref of Apostles — for the Society of St. John the Evangelist
- 7 Of St. Mary Simple W gl pref BVM (Veneration) — for social justice
- 8 3d Sunday after Easter Double W gl cr — for Missions
- 9 St. Gregory Nazianzene BCD Double W gl cr — for all bishops
- 10 Tuesday W Mass of Easter iii — for the Confraternity of the Love of the Holy Cross
- 11 Wednesday W as on May 10 — for world peace
- 12 SS Nereus Pancras and Achilles MM Simple R gl — for the Liberian Mission
- 13 Friday W as on May 10 — for the Companions of the Order
- 14 Of St. Mary Simple W gl col 2) St. Pachomius Ab pref BVM (Veneration) — for the sick
- 15 4th Sunday after Easter Double W gl cr — for the Priests Associate
- 16 Monday W Mass of Easter iv gl — for our country